The Honour of RASŪLULLĀH ﷺ & the Need of the Time

By Shaykh Mawlānā Muhammad
Saleem Dhorat hafizahullāh



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بسم الله الرحمن الرحيم

Foreword

The Prophet Muḥammad ﷺ is extremely close to a Muslim's heart. A true Muslim loves his Prophet with a love which surpasses the love a child has for his parents or the parents' love for their darling children. No bond of brotherhood or friendship can equal this love; in fact no human being has ever loved another as much as a true Muslim loves his Prophet ﷺ.

One thing that makes us love a person is some good quality they possess, whether it be physical, e.g. beauty, or a character trait, e.g. generosity. Another reason for having love for someone is a favour or something they did for us. The more good qualities a person has and the more favours he confers on us, the more our love for that person grows.

Now take the case of the Prophet Muḥammad ﷺ. He was the possessor of every good quality imaginable and free from every evil trait, and a selfless man who always thought of others first. A man who always thought of his Ummah first, all those to come to the last day, that we may be successful in this world and the everlasting abode of the ākhirah. Mercy, kindness and tolerance were so prominent in him that he was known as the Prophet of Mercy ﷺ. His heart was filled with such kindness that he even forbade people from shooting animals for sport and encouraged them to show kindness to every living creature. His every instruction radiated mercy and compassion.

He ﷺ is a man no fair minded person can fail to be drawn towards and to love. Those unacquainted with the Prophet Muḥammad ﷺ

may be surprised that such a perfect man ever existed, but it is the truth, verifiable by historical research. George Bernard Shaw wrote: 'I have studied him – the wonderful man and in my opinion far from being an anti-Christ, he must be called the Saviour of humanity.' (George Bernard Shaw, The Genuine Islam, vol 1 no 8, 1936)

The Prophet Muḥammad ﷺ came into this world some five centuries after the Prophet 'Īsa عليه السلام and lived his life in the full glare of historical scrutiny. His words and deeds have been preserved for posterity and defy any critic to pick out a single fault in his sublime character.

So when attempts are made to besmirch the noble person of the Prophet ﷺ every Muslim feels a hurt and grief that is personal and intense. In such circumstances what should Muslims do? What does Allāh سبحانه وتعالى and His Rasūl ﷺ and the Sharī'ah of Islām expect from us?

Shaykh-al-Ḥadīth, Shaykh Mawlānā Muhammad Saleem Dhorat *ḥafiẓahullāh*, the well known Islāmic scholar and spiritual mentor, has answered these questions for us in a succinct and beautiful way. In his usual easy to understand and moving style the respected Shaykh directs the reader to the truly important issues that we all need to address, yet may not have realised up until now.

The respected Shaykh himself, in common with our akābir, is a true lover of the Prophet ﷺ and his sunnah. In his day to day life, in public and in private, in his talks and gatherings love for the Prophet ﷺ and the importance of following the sunnah have always been at the fore. Since recent events, the respected Shaykh has addressed the issue of the correct response of Muslims over

and over again. His love for Allāh ﷻ and His Prophet ﷺ is matched only by his love for the Ummah, that we may succeed in the face of such trials and not fall short. The respected Shaykh's heartfelt words are priceless guidance and advice for us all.

> ...Others may say hurtful and malign things about the Prophet ﷺ, and they are at fault for doing so, but we ourselves, who claim to love and admire the Prophet ﷺ, continue to cause grief to his soul daily by acting contrary to his Sunnah...

This booklet is based on a talk in Urdu delivered by the respected Shaykh, entitled *Nāmus e Risālat awr Waqt ki Zarūrat*, which very effectively addresses these issues. The Urdu transcript of the talk is available from At-Tazkiyah, and it is hoped that this English version will bring the respected Shaykh's valuable advice to an even wider audience.

May Allāh ﷻ grant the respected Shaykh the best of rewards on our behalf for all his services for Dīn, and maintain his protective and comforting shade over the Ummah for many many years to come. Through the respected Shaykh's speeches and writings may Allāh ﷻ generate such love for the Prophet ﷺ and bring so many people on to the straight path that the mischief of the mischief-makers is more than rebutted and exposed for the pathetic dishonesty that it is. May He also bless all those who participated in the publication of this booklet, and those who read and distribute it, with acceptance, forgiveness and His Pleasure and the companionship of His Prophet ﷺ in Jannah. Āmīn.

(Mawlānā) Sulayman Bhula
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بسم الله الرحمن الرحيم

اَلْحَمْدُ لِلّٰهِ وَكَفٰى وَالصَّلَاةُ وَالسَّلَامُ عَلٰى سَيِّدِ الرُّسُلِ وَخَاتَمِ الْأَنْبِيَاءِ، وَعَلٰى اٰلِهِ الْأَصْفِيَاءِ وَأَصْحَابِهِ الْأَتْقِيَاءِ، أَمَّا بَعْدُ: فَأَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ، بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ: مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيِّيْنَ، وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا. صَدَقَ اللّٰهُ مَوْلَانَا الْعَظِيْمِ، وَصَدَقَ رَسُوْلُهُ النَّبِيُّ الْأُمِّيُّ الْكَرِيْمُ، وَنَحْنُ عَلٰى ذٰلِكَ لَمِنَ الشَّاهِدِيْنَ وَالشَّاكِرِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ.

رَبِّ اشْرَحْ لِيْ صَدْرِيْ وَيَسِّرْ لِيْ أَمْرِيْ وَاحْلُلْ عُقْدَةً مِّنْ لِسَانِيْ يَفْقَهُوْا قَوْلِيْ. سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيْمُ الْحَكِيْمُ. اَللّٰهُمَّ انْفَعْنَا بِمَا عَلَّمْتَنَا وَعَلِّمْنَا مَا يَنْفَعُنَا. إِنَّ اللّٰهَ وَمَلَائِكَتَهُ يُصَلُّوْنَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا، اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلٰى اٰلِهِ وَأَصْحَابِهِ وَأَتْبَاعِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ.

O Muslims, Do not Fear! The Glory of Allāh ﷻ Remains

At the present time an air of despondency hangs over the Muslim Ummah, and circumstances indeed seem to justify it. However, such circumstances are nothing new, as they have often confronted the Ummah in the past. From the time of the Prophet ﷺ till now, over the course of fourteen centuries, the Ummah has repeatedly faced such conditions, yet Islām has not been wiped out, and nor will it ever be. This is because Islām has not come to be eradicated; it has come to remain till the Day of Qiyāmah.

﴿هُوَ الَّذِيْ أَرْسَلَ رَسُولَهُ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّيْنِ كُلِّهِ﴾

> He is the One who has sent His Messenger with guidance and the religion of truth, so that He makes it prevail over all religions ... (61:9)

We need not worry about the fate of Islām, the Qur'ān or the honour of the Prophet ﷺ, as they will never be eradicated. No matter how despairing and hopeless the circumstances may appear, not an iota of harm will come to Islām, the honour of the Prophet ﷺ or the Qur'ān.

The Qur'ān will never be effaced, for it is preserved in the hearts of thousands of people.

کیوں ممتاز نہ ہو اسلام دنیا بھر کے دینوں میں
وہاں مذہب کتابوں میں، یہاں قرآن سینوں میں

Why should Islām not be distinguished from the other religions in the world?
There the religion is preserved in books, here the Qur'ān is preserved in the hearts.

مسلمانو نہ گھبراؤ، خدا کی شان باقی ہے
ابھی اسلام زندہ ہے، ابھی قرآن باقی ہے

O Muslims, do not fear! The Glory of Allāh ﷻ remains.
Islām is still alive; the Qur'ān still remains.

Islām remains just as it was during the time of the Prophet ﷺ. It has not diminished in any way, nor has it suffered any defect or loss. Similarly, the Qur'ān remains just as it was during the time of the Prophet ﷺ. The honour of the Prophet ﷺ too is just the same now as it was before any film or cartoon was ever published. Such mischief-making has absolutely no effect on the honour of the Prophet ﷺ.

However, what we do need to worry about is ourselves. The Qur'ān remains just as it was during the time of the Prophet ﷺ, but what is not the same today is the connection Muslims

have with the Qur'an, as compared to during the time of the Prophet ﷺ. There is a world of difference. The honour of the Prophet ﷺ is just as great, and just the same now as it was then. There has been no change in that. What has changed though, is our attachment and connection with the Prophet ﷺ. Not even a fraction of the attachment the Ṣaḥabah ﷺ had with the blessed being of the Prophet ﷺ and his teachings can be found in us today.

Shaykh Muftī Muḥammad Taqī 'Uthmānī *ḥafiẓahullāh* once said that if Allāh ﷻ were to say to the more than 100,000 Ṣaḥābah ﷺ that if they all gave their lives in return for the life of Rasūlullāh ﷺ being extended by one second, not a single ṣaḥābī would pause for thought, such was their love for him. They would all, as one, reply to Allāh ﷻ to take their lives and increase the life of their Beloved ﷺ by one second.

The Prophet ﷺ was the Embodiment of Excellence

The Prophet ﷺ possessed excellences beyond measure. Qāsim-al-'Ulūm wal-Khayrāt, Shaykh Mawlānā Muḥammad Qāsim Nānotwī ﷺ says:

جہاں کے سارے کمالات ایک تجھ میں ہیں
تیرے کمالات کسی میں نہیں مگر دوچار

All the excellences of the whole creation are to be
found in you alone;
But your excellences, except a few, cannot be found in
anyone else.

The excellences of Ādam ﷺ, Mūsā ﷺ, Dāwūd ﷺ and of all the

other Prophets ﷷ combined can be found in the Prophet ﷺ. He is like a bouquet made up of every excellence.

وہ دانائے سبل ختم الرسل مولائے کل جس نے
غبارِ راہ کو بخشا فروغِ وادی سیناء
نگاہِ عشق و مستی میں وہی اول وہی آخر
وہی قرآں وہی فرقاں وہی یٰسیں وہی طٰہٰ

He who is the guide, the seal of the Prophets ﷷ, the leader of all, who
Made the dust on the ground as spacious as that of the valley of Sinai!
In the eyes of intoxicated love he is the first and the last;
He is the Qur'ān, Furqān, Yāsīn and Ṭāḥā.

ہر طرف تیرگی تھی نہ تھی روشنی
آپ آئے تو سب کو ملی روشنی
بزم عالم سے رخصت ہوئیں ظلمتیں
جب حراء سے ہویدا ہوئی روشنی

There was darkness everywhere; no light was to be found;
When the Prophet ﷺ arrived, all were blessed with light.
Darkness left the world
When light emerged from the cave of Ḥirā.

اسوۂ مصطفٰی کی یہ تفسیر ہے
روشنی، روشنی، روشنی، روشنی

The explanation of the sīrah of Al-Muṣṭafā ﷺ is:
Light, light, light and yet more light!

قدم قدم پے برکتیں نفس نفس پے رحمتیں
جہاں جہاں سے وہ شفیع عاصیاں گزر گیا
جہاں گزر نہیں ہوا وہاں ہے رات آج تک
وہیں وہیں سحر ہوئی جہاں جہاں گزر گیا

Blessings on every step, mercy with every breath;
Wherever the intercessor of the sinful reached.
Where he did not reach it is night even today;
Only those places that he reached have seen the dawn.

In fact the life of our beloved Prophet ﷺ is so complete and comprehensive that if anybody studies and emulates it, he will also become the beloved of Allāh ﷻ:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ﴾

> Say [O Prophet ﷺ], "If you love Allāh then follow me: Allāh will make you His beloved..." (3:31)

نقشِ قدم نبی ﷺ کے ہیں جنت کے راستے
اللہ سے ملاتے ہیں سنت کے راستے

Following the footsteps of the Prophet ﷺ is the
path to Jannah;
The path of sunnah connects one to Allāh ﷻ.

Our Responsibility

The message I wish to convey is that in such circumstances we need to consider what our responsibility is. Can we fulfil our responsibility by having one or two gatherings a year in which the Prophet ﷺ is remembered? Nowadays gatherings for the recital of poems in praise of the Prophet ﷺ are very common,

but is our responsibility fulfilled simply by participating in such events? Is it enough?

That is not to say that such blessed activities have no benefit. Words in praise of the Prophet ﷺ – Allāhu Akbar – if the whole world remained engrossed in just one task, that is in praising the perfect life of Rasūlullāh ﷺ, Qiyāmah would arrive but the words of praise would not come to an end. This is no exaggeration:

لفظ بے بس زبان ہے معذور
مجھ سے ذکرِ رسول کیا ہوگا
نہ کنارہ ہو جس سمندر کا
وہ سمندر عبور کیا ہوگا ﷺ

Words are not enough, my tongue is unable;
What mention can I make of the Messenger ﷺ?
The ocean which has no shore;
How can such an ocean be crossed?

اقبال میں کس منہ سے کروں مدحِ محمد ﷺ
منہ میرا بہت چھوٹا ہے اور بات بڑی ہے

O Iqbāl! With what tongue can I praise Muḥammad ﷺ?
My tongue is very insignificant and the topic great!

But it is also true that our responsibility cannot be fulfilled by this alone. What we really need to do is connect ourselves to the being and the teachings of the Prophet ﷺ. The greatest responsibility the Ummah has at this critical juncture is to acquire knowledge of the Qur'ān, aḥādīth and sīrah, from reliable sources.

We need to give these teachings a place in our lives and then share these teachings far and wide among Muslims and non-Muslims alike.

Do Not React Without Thinking

The issues of the Muslim Ummah will not be resolved by crying and wailing and complaining about how oppressed we are. The enemies of Islām are doing what they are doing, but the question is what are we doing? People spill out onto the streets out of love for the Prophet ﷺ, which is fine within the boundaries of Sharī'ah, but is that our only responsibility? No! Our responsibility is to fully attach ourselves to the teachings of the Prophet ﷺ. And one of the requirements of the teachings of the Prophet ﷺ is self-control. We must not allow our nafs to succumb to anger and make us do anything outside the boundaries of the Sharī'ah.

When the cartoons were published in Denmark, scenes of sadness and anger were visible throughout the Muslim world, and rightly so because to a Muslim nothing is more beloved than the Prophet ﷺ:

آپ ہی ہیں مقصود ہمارے
دل کے اجالے آنکھ کے تارے
آپ پہ میری جان ہے قرباں
آپ ہیں مجھ کو جاں سے پیارے
صلی اللہ علیہ وآلہ وسلم

You [your love and emulation] alone are my objective
O light of my life, apple of my eye

May my life be sacrificed for you
You are more beloved to me than my own life.

نبی کی عزّت و حرمت پہ مرنا عینِ ایماں ہے
سرِ مقتل بھی ان کا ذکر کرنا عینِ ایماں ہے
ڈراتا ہے ہمیں دار و رسن سے کیوں ارے ناداں
نبی کے عشق میں سولی پہ چڑھنا عینِ ایماں ہے
صلی اللہ علیہ وآلہ وسلم

To die for the honour and sanctity of the Prophet ﷺ is an act of true Īmān
To remember him even at the point of death is an act of true Īmān
Why do you attempt to frighten us with [threats of] hanging, O naive one?!
To be hanged for the love of the Prophet ﷺ is an act of true Īmān.

جان جاتی ہے تو جائے خیر ہو اسلام کی
دنیا میں باقی رہے عزّت نبی کے نام کی
صلی اللہ علیہ وآلہ وسلم

If my life is to be lost then so be it; Islām should prosper
The honour of the Prophet's name should remain in this world.

جان کا تو ذکر کیا ہے عزیزانِ محترم
دونوں جہاں حضور پہ قربان کیجئے
صلی اللہ علیہ وآلہ وسلم

Sacrificing merely our lives is not worthy of mention, my respected friends!

Sacrifice the heavens and the earth for the Prophet ﷺ.

It was a time of turmoil, when vehicles and shops were being set on fire. The cartoons were published in Denmark and the cartoonist was sitting in Denmark, yet Muslims in their own countries were destroying the shops and property of their fellow Muslims. They did not realise the extent of financial loss they were causing their countries and their brothers. The teachings of the Prophet ﷺ do not permit this.

At the time, I read a news report in which, after depicting the conditions in various cities in Pakistan, the writer said in the final paragraph that whilst the feelings of anguish and pain could be understood due to insults having been levelled at a very noble personality, what was hard to understand was why Muslims were causing their own brothers harm.

Ṣabr (patience) is also one of the teachings of the Prophet ﷺ. If anybody makes disparaging comments regarding the Prophet ﷺ or writes something negative regarding him, what does the Sharī'ah expect from us? Should we not try to find out? If we take action in a fit of emotion, disregarding the teachings of the Prophet ﷺ, then rather than helping Islām and the mission of the Prophet ﷺ we will be causing them harm. That is exactly what the enemy wants us to do, and we are falling prey to it.

The Need to Take Stock

The first thing we need to do at this time is take stock of our own lives. Each individual should ask himself what percentage of the teachings of the Prophet ﷺ he has in his life. Others may say hurtful and malign things about the Prophet ﷺ, and they

are at fault for doing so, but we ourselves who claim to love and admire the Prophet ﷺ continue to cause grief to his soul daily by acting contrary to his teachings.

We need to take stock of our lives and see how many commands of our Beloved ﷺ we are violating. At occasions of happiness, like weddings, and occasions of sadness, what don't we do contrary to the sunnah? Do we ever stop to consider how we trample the teachings of the Prophet ﷺ at every step, despite being Muslims?

Respected readers, the real cause of whatever is being perpetrated against Islām throughout the world is that we have weakened our connection with Allāh ﷻ. For as long as Muslims were firmly connected to the teachings of the Prophet ﷺ and the Commands of Allāh ﷻ, others held us in awe; and when this connection weakened, so did the awe with which we were regarded. As recently as fifteen or twenty years ago, no one had the audacity to make such mischief. No government or leader had the audacity to make comments that would cause hurt to the world's Muslim population. And now the enemies of Islām talk openly against Islām, as and when they please.

Therefore, instead of lamenting and complaining about being persecuted we should take stock of our own lives and connect ourselves with the teachings of the Prophet ﷺ. We should frequent the gatherings of the 'Ulamā and attend their discourses to acquire understanding of the Qur'ān and ḥadīth. We need to rectify our internal and external selves; we need to adorn ourselves with correct beliefs, practices, devotions, social etiquettes, mutual transactions and character, the elements that form the framework of Dīn.

Nowadays the Muslim mentality has become one of moaning and complaining whenever an issue arises, be it in India, Pakistan, Afghanistan, Palestine, or any other place. At such times I ask my friends and associates whether, honestly speaking, after the issue came to light did they even once turn to Allāh ﷻ and speak to Him and beseech Him for help, even for two minutes?

Concern for Rectifying Ourselves

We hold a very narrow minded definition of religiousness. We assume that to become religious it is enough to become punctual in ṣalāh, remove the TV from the home, connect oneself to a shaykh, regularly do dhikr, participate in tablīgh, go for ‘umrah and ḥajj every year or two, start wearing a jubba and ‘amāmah and grow a beard or adopt ḥijāb.

Alḥamdulillāh, these are all blessed actions, but they are not the only constituents of religiousness; there are a lot more. Shayṭān keeps us in a state of negligence by convincing us we are religious. It is a great deception of Shayṭān that he only allows us to see our good deeds and does not let us notice our bad deeds. This is why the Mashāyikh instruct us to perform muḥāsabah (self-assessment). We all should regularly assess ourselves and make a list of the bad traits and deeds we find in ourselves, be they jealousy, hatred, miserliness, pride, vanity, ostentation etc. Thereafter we should concern ourselves with rectifying them.

Furthermore, we are not aware of how many of our good deeds are actually being accepted by Allāh ﷻ. It could well

be that due to a lack of sincerity, we find ourselves empty handed on the Day of Judgement. This is the bitter truth and a very serious matter that concerns us all and which we cannot ignore. If we do ignore it, then we will not only face its dire consequences in the Hereafter, but also in this world in ever increasing severity.

If we wish to live with respect and honour in this world then there is only one way: attaching ourselves to the teachings of the Prophet ﷺ. 'Umar Al-Farūq رضي الله عنه used to say:

إِنَّا كُنَّا أَذَلَّ قَوْمٍ فَأَعَزَّنَا اللّٰهُ بِالْإِسْلَامِ فَمَهْمَا نَطْلُبُ الْعِزَّةَ بِغَيْرِ مَا أَعَزَّنَا اللّٰهُ بِهِ أَذَلَّنَا اللّٰهُ

> We were the most disgraced of nations, that was granted honour by Allāh سبحانه وتعالى through Islām. For as long as we search for honour through ways other than the way through which Allāh سبحانه وتعالى granted us honour, Allāh سبحانه وتعالى will keep us humiliated. (Al-Ḥākim)

It is part of our Īmān to believe that the dispenser of honour and disgrace is only Allāh سبحانه وتعالى:

﴿قُلِ اللّٰهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ،بِيَدِكَ الْخَيْرُ، إِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ﴾

> Say, 'O Allāh, O Lord of the Kingdom! You give kingdom to whom You will, and take kingdom away from whom You will; and You bestow honour on whom You will, and bring disgrace to whom You will. In your Hand lies the betterment [of everyone]. You are surely powerful over everything. (3:26)

Abundance or scarcity of numbers, wealth or poverty, all are

equal before Allāh ﷻ. If Allāh ﷻ so desires, He gives honour to those who are few in number rather than the many, and if He so desires, He can give more honour to a pauper than a rich person.

وہ جو چاہے تو قطرہ قطرہ کو سمندر کردے
وہ جو چاہے تو یتیموں کو پیمبر کردے

Should He desire, He can convert drops into oceans;
Should He desire, He can turn an orphan into a Messenger.

Concern For Increasing Our Knowledge

So, at this time, it is necessary that we learn the message of the Prophet ﷺ. Most of us, after leaving madrasah as children, no longer have any connection with religious learning. It is very important therefore that we continue to acquire knowledge, and that will only be possible by sitting in the company of the people of Knowledge. How will we ever acquire knowledge if we spend all our time with those who themselves have no knowledge?

We should try and attend the discourses of the 'Ulamā that take place for our benefit, e.g. the talks that take place before Jumu'ah ṣalāh in most masājid. How many of us actually take the time to attend? They occur once a week for only 15-20 minutes, but even then how many people benefit? In most areas of England with a significant Muslim population, lessons on the Qur'ān and aḥādīth are imparted in the masājid, yet how many people attend?

'Ulamā come from abroad, men of Allāh ﷻ and those highly learned in the fields of tafsīr, ḥadīth or fiqh. I am of the

opinion that probably no other country receives as many visits by the Mashāyikh and 'Ulamā than does England. We have the opportunity to benefit from them. They have programmes in so many towns, in such numbers, that people's eagerness to travel to another town to benefit further from them has all but disappeared. I remember in the 70's and 80's when the likes of Shaykh Mawlānā Masīḥullāh Khān ﷫ and Shaykh Mawlānā As'ad Al-Madanī ﷫ would visit, people, despite not being as well off as today, would pay others to take them from one city to another just to benefit from them. Just as 'Ulamā and Mashāyikh come from abroad, our local 'Ulamā too make much effort.

But there just does not exist the fervour for acquiring knowledge that should be present, even among those who are considered religious, those acquainted with the Mashāyikh and those connected with the work of da'wah and tablīgh. It is very sad to see. If we do not value the opportunities we have been given, they will stand as proofs against us on the Day of Qiyāmah. Allāh ﷻ will remind us that He provided avenues for us to acquire knowledge, yet we still came to Him empty-handed. What answer will we be able to give?

Even when we do attend the gatherings of the 'Ulamā how do we gauge the success of such gatherings? We have but two measures of success: the size of the gathering and how enjoyable the recitation of the Qur'ān, anāshīd and lectures were. Even when attendees say that the programme was very good, what they mean is that it was very enjoyable, not that very beneficial advices were imparted for their rectification. Speeches and discourses for many who enjoy them are a form

of entertainment or just a way to pass the time.

If our knowledge does not increase, how will our deeds improve and increase? Without knowledge, how will we be able to explain our Dīn to others? Our knowledge is not increasing, but remaining stagnant. The knowledge we possessed when we left madrasah as children is the same knowledge we have today; in fact, it has probably deteriorated and turned rusty!

Dear readers, attend the gatherings of the ʻUlamā and acquire knowledge. Those who are affiliated to a shaykh are requested to spend time regularly in his company, keep him informed of their spiritual condition, adhere to his teachings and instructions, and be punctual with their prescribed daily practices. However, this does not mean that they should consider themselves above having any need of the ʻālim in their locality who is serving the Dīn. If their shaykh resides in Pakistan, India or in a different area, how will they be able to acquire knowledge?

Neither those who are engaged in the work of daʻwah and tablīgh should consider themselves independent of the ʻUlamā. The work of daʻwah and tablīgh in itself is very good and people should, according to their capacity, participate in it. However, it does not include any organised teaching and learning. It has no programme of study, e.g. a 15 minute daily session studying a particular book. Rather, it instructs that for knowledge one must go to the ʻUlamā. From the six points, one is ʻilm & dhikr (knowledge & remembrance of Allāh ﷻ). In their discussion circles, adopting the company of the ʻUlamā is frequently emphasised, and the same message is also emphasised by the Mashāyikh. This is all because without knowledge a person will go astray.

Lack of Knowledge Has Left Us Powerless to Reply

Dear readers, only by acquiring knowledge will we be able to talk to non-Muslims when such troublesome circumstances arise. If, in our current state, we were asked to talk to a group of non-Muslims for 10-15 minutes explaining that the life of the Prophet ﷺ was not – we seek refuge in Allāh ﷻ from such assertions - as portrayed by evil-minded people in a film etc., and that the Prophet ﷺ had an exemplary life and character, and if we had to highlight a few instances from his life to support our explanation, the cold reality is that we would be at a loss for words.

Many Muslims work in environments where their colleagues are predominantly non-Muslims, who are in the habit of discussing and debating what they read in the papers. Knowing this, and the fact that the propaganda against Islām has been intensifying for some 20 or so years, how many people are there that have studied authentic, credible books, referred to the 'Ulamā, and prepared themselves over the years to be in a position to discuss these issues with their fellow brothers in humanity?

The reality is that we dread such discussions. We should acquire knowledge and then speak strongly and confidently on the sīrah of the Prophet ﷺ and Islām. Normally, the issues thrown up by the media are so basic that it is not necessary to be a scholar to discuss them; anyone can learn the facts and then explain them to others.

We are Proud of our Prophet ﷺ

If we had true concern for the sanctity of Islām and the Prophet ﷺ, we would definitely acquire knowledge and talk to others with the intention of dispelling misconceptions and bringing them closer to Dīn.

A polytheist once mocked Salmān Al-Fārsī رضي الله عنه saying, "What kind of Prophet do you follow, who even teaches you about relieving yourself?" The polytheist was trying to say what kind of Prophet is it that teaches about how to answer the call of nature: entering with the left foot, the method of sitting, how to clean yourself etc.?

If it were us, we would have succumbed to an inferiority complex, but in the case of Salmān Al-Fārsī رضي الله عنه there was knowledge and the superiority of Islām was ingrained in the heart. He replied that yes, the Prophet ﷺ did teach them the etiquettes of answering the call of nature, including not facing or having one's back towards the qiblah, not using the right hand when cleaning oneself etc. (Ad-Dāraquṭnī)

See how Salmān رضي الله عنه did not suffer an inferiority complex? And why should he? We Muslims are proud to have such a Prophet who taught us everything, from how angels descend from the heavens with revelation, to the method of relieving ourselves!

Acquire Knowledge from Authentic, Reliable Sources

Make a thorough study of the sīrah of the Prophet ﷺ; read books on sīrah written by authentic 'Ulamā, which are available in various languages. Find out from the 'Ulamā which books

should be read, then acquire and study them. Be aware that there is also much unauthentic literature out there, and the habit of acquiring information from the internet without verification is not at all correct. Typing a word into a Google search and then reading whatever comes up on the screen, regardless of its authorship, is a very dangerous course of action. Until you know the identity of the author and whether the author is of sound 'aqīdah (belief) and reliable, do not read an article, no matter how attractive it may be. This is because there is a danger of going astray. Imām Muḥammād ibn Sīrīn رحمه الله says:

إِنَّ هٰذَا الْعِلْمَ دِيْنٌ فَانْظُرُوْا عَمَّنْ تَأْخُذُوْنَ دِيْنَكُمْ

> Indeed, this knowledge is Dīn; therefore, be careful about whom you take your Dīn from. (Muslim)

Din is, after all, knowledge: if knowledge increases, one's Dīn increases; and if knowledge decreases, one's Dīn decreases. If one's knowledge is correct, one's Dīn will be correct; and if one's knowledge is incorrect, one's Dīn will be incorrect. So pay very close attention to where you are acquiring your knowledge from.

An article may be very well written, but if it does not have an author's name, do not read it, as there is danger in it. An excellent article may be written by an author you are not familiar with, in which case find out about the author before you read it. The same applies to recordings: before listening to them, find out who the speaker is and whether or not he is of sound 'aqīdah.

The Need of the Time

1. With love and reverence, carefully study the sīrah – the beautiful life of our beloved Prophet ﷺ - from authentic reliable sources. Participate in the gatherings of the 'Ulamā and read books by reliable 'Ulamā to increase your knowledge of the sīrah and of the Qur'ān and Sunnah.

2. Frequently make mention of the beautiful life of the Prophet ﷺ to both Muslims and non-Muslims alike.

3. Distribute leaflets and booklets which cover aspects of the great life of the Prophet ﷺ far and wide, especially among non-Muslims. Everyone knows at least five non-Muslims to whom they can give some literature about the Prophet ﷺ. If every reader did this, and good quality literature about our beloved Prophet ﷺ began being distributed throughout the country, just imagine what a great service of Dīn it would be.

4. Give a place to the illuminating teachings of the Prophet ﷺ in your daily life so that through you, others can appreciate the greatness of his exemplary conduct.

5. Send salutations and greetings upon the Prophet ﷺ in abundance.

6. Supplicate to Allāh ﷻ, beseeching Him to pardon our sins and to grant us assistance and protection from all evil. We should sincerely speak to Allāh ﷻ saying, "O Allāh ﷻ, change the condition of the Muslims. If guidance is destined for those who are saying or depicting malign things about the Best of

Creation ﷺ, then grant them guidance speedily, and if they are not destined to be guided, then You are the best one to deal with them and to save the Muslims, Islām and everyone on the face of the earth from their evil."

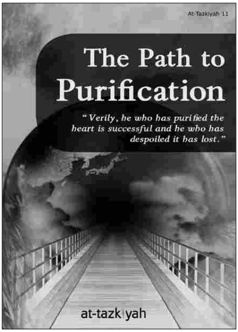
We should not just ask Allāh ﷻ to obliterate the evildoers, but the du'ā should be, "O Allāh ﷻ, these people are your slaves and members of the Ummah of the Prophet ﷺ too, so grant them guidance and success in the Hereafter. However, if evil is their destiny, then grant us safety from them."

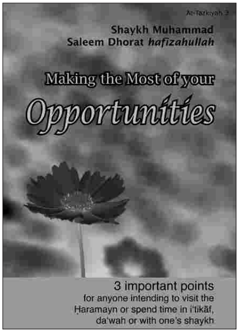
7. Exercise patience and remain within the boundaries set by our beloved Prophet ﷺ.

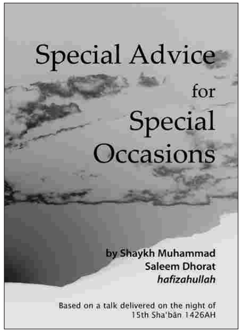
May Allāh ﷻ grant us all the ability to practice upon these advices.

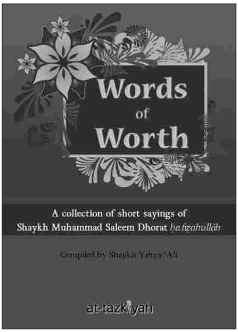
وَاٰخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَصَلَّى اللّٰهُ عَلٰى نَبِيِّنَا
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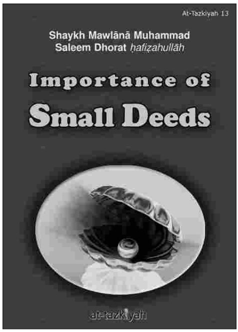
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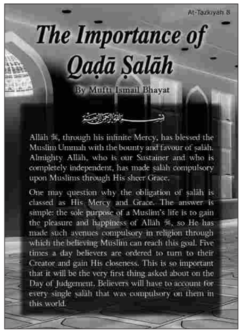


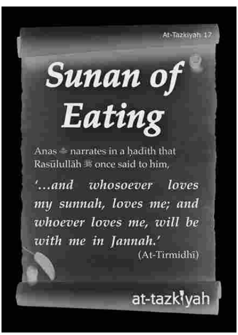


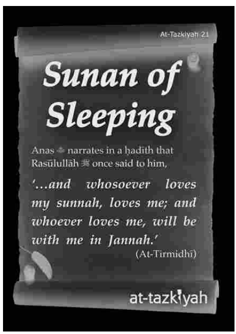


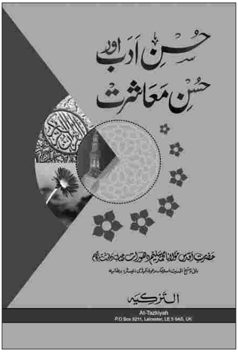


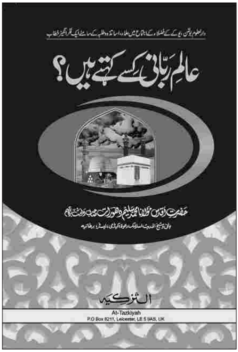


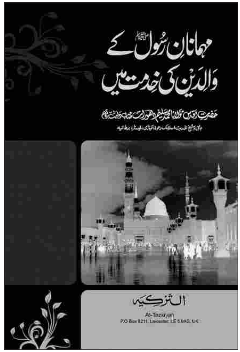


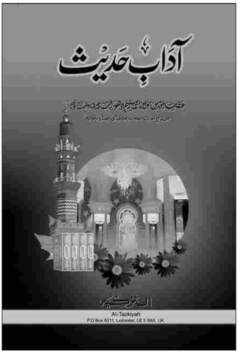


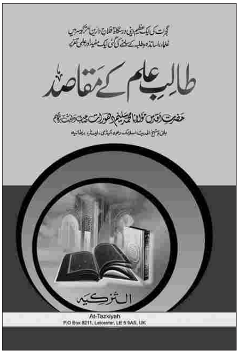














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